

... THE ...

Converted Catholic

EDITED BY FATHER O'CONNOR.

"When thou art converted, strengthen thy brethren."--Luke xxii: 32.

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to Evangelical Christianity.

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EDITORIAL NOTES.

THE articles on—

"WORKING OUT," and
"WORKING FOR SALVATION"—
"THE GOSPEL CATECHISM," and
"SALVATION FOR ALL"—

that appeared at intervals in this Magazine have been collected in a booklet and are now published in an attractive form at 10 cents. The price merely covers the cost of publication. The tracts can be had separately at 5 cents each, but the price of the three combined is so moderate that we are confident our readers will wish to have them together. Next to the New Testament, nothing better could be put into the hands of the Roman Catholics for their instruction in the way of salvation through Christ alone. The prayerful reading of the booklet will, we believe, be the means of the conversion of many Catholics, and it will strengthen all Christians in the faith once delivered to the saints.

Besides the quotations from the New Testament in the words of our Lord Jesus Christ, the tract "Salvation For All" contains verses from the inspired writers and such passages as the following :

Isaiah said: Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. (Is. i, 18.)

Behold, God is my salvation; I will trust and not be afraid: for the Lord JEHOVAH is my strength and my song; He is also become my salvation.

Therefore with joy shall ye draw water out of the wells of salvation. (Is. xii, 2-3.)

Matthew said: And Jesus seeing their faith said unto the sick of the palsy: Son, be of good cheer; thy sins be forgiven thee. (Matt. ix, 2.)

The Apostle Paul said: This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners. (1 Tim. i, 15.)

John, the beloved disciple, said: The blood of Jesus Christ cleanseth us from all sin. (1 John i, 7.)

The Apostle James says in the last two verses of his Epistle: Brethren, if any of you do err from the truth, and one convert him; let him know, that he who converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

The Virgin Mary said: My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour.

He that is mighty hath done to me great things; and holy is His name.

And His mercy is on them that fear Him from generation to generation. (Luke i, 46-50.)

"Taking the Discipline."

The chapters on "Monastic Life" that we publish this month reveal a state of things that even the best informed Roman Catholics among the laity could not have known. This is especially true of Chapter XIII., which lifts the veil in a manner never before attempted by any of the priests or monks who have come to Christ's Mission to learn the

Christian way of life and renounce the faith and horrible practices of the Church of Rome. Mr. Baumann's language is mild, temperate and chaste in describing "the discipline" self-administered by ingenuous youths and tender girls. But many a man who reads that chapter will wish that he had a rawhide to apply to the bare backs of the head monks and mother superiors who command their "subjects" to undergo such torture and degradation. As "Father Augustine" says, it is a crime against humanity to allow such practices.

Father Lambert's Corroboration.

Rev. A. Lambert, the former Redemptorist priest, who had been a member of that Order for fifteen years, after reading Mr. Baumann's revelations regarding the "discipline" corroborates his statements. The Redemptorists use the discipline precisely in the same way as the Passionists; so do the Capuchins and many other orders. The Franciscans, male and female, strip off their clothing from the upper part of the body and beat themselves around the shoulders and breasts.

Father Lambert's note is brief but to the point. He writes:

"After reading the statements of Mr. Baumann concerning the 'discipline' I have simply to corroborate them. It is not only amongst the Passionists that the 'discipline' is taken in the way described by Mr. Baumann, but also among the Redemptorists (my former associates) and 'tutti quanti,' 'all of the same kind.' A. LAMBERT."

When Mr. Baumann was at Christ's Mission last year he said in the presence of several ministers: "Seventy-five per cent. of the monks in the Hoboken Monastery and other Roman Catholic institutions would leave those establishments in a year if they knew what to do or where to go afterward." Christ's Mission will gladly welcome all it can accommodate.

Paulists Surrender to Jesuits.

We beg to call the attention of the *New York Independent* and of the lesser lights in the Protestant religious press which have favored Roman Catholicism, to the fact that there is now only one party in the Roman Catholic Church in the United States, and that is the Ultramontane or Jesuitical party. The "liberals" are suppressed, and the Jesuits rule supreme in the affairs of the Roman Church in this country. The Paulist Fathers with Cardinal Gibbons, Archbishop Ireland and others as their abettors, were the leaders of "liberalism" here: now they have surrendered to the Jesuits.

The *New York Catholic News*, June 3, 1899, publishes the report of a sermon delivered by Rev. Walter Elliott, the leader of the Paulist Fathers, at the golden jubilee of the Jesuit Church in Detroit, Mich., in which the Paulist lauds the Jesuits to the skies. Before the Pope in his letter of last February to Cardinal Gibbons had condemned the "Americanism" and "liberalism" of the Paulists, these "holy fathers" ignored the Jesuits. The latter were "ultramontanes," "mediaeval monks" etc., whose antiquated ideas were retarding the progress of "the Church" in this country, whereas the Paulists were "liberal gentlemen" whose doctrine had a present day flavor that would tickle the palate of "Americans" and lead them into the Church "for the development and culture of the spiritual life." The Jesuits in turn said the Paulists were half Protestants, hypocrites, and ignorant of the true Roman doctrine. Now all that is changed.

Listen to Father Elliott: "Catholicity in Detroit began with the era of Marquette, the Jesuit missionary. Our pioneer age is golden with martyrs' [Jesuits'] crowns. . . .

"The Papacy in a moment of panic

cut off its missionary right arm in suppressing the Society of Jesus in 1773."

[This magazine is received regularly at the Propaganda, Rome, and more than one copy finds its way into the Vatican; therefore we call the attention of Pope Leo XIII. to this statement of Father Elliott's. Was his infallible predecessor, Clement XIV. "in a state of panic" when he suppressed the Jesuits? The Paulists will hear from Leo for that sneer at the Papacy.]

Father Elliott concluded his sermon by exhorting the Catholics of Detroit to obey and follow the teachings of the Jesuits, "the soldiers of a mighty army who perform deeds of heroism for men's salvation among all races under the sun. They will guide you to the future will of Providence. I bid you heed their instructions and follow their example."

What the Jesuits will do with their victory over the Paulists and other "liberals" remains to be seen. One thing is certain: American Protestants will henceforth be on their guard against Romanism, which is the same as Jesuitism, and Catholics who are Americans in mind and heart as well as by birth or naturalization will turn away from a system that suppresses freedom of thought and action and destroys the liberty of freemen. Jesuitism, clericalism, that is the enemy of the liberty and freedom which we enjoy in this Republic. It is many years since Cambretta, the French statesman, said that of his country—*Clericalisme, voilà l'ennemi*. The present crisis in our great sister Republic is the work of the Jesuits. It is that infamous Society that made a tool of the army in the Dreyfus affair, and it is the same body that instigated the attack on President Loubet when the young aristocrats and royalists assaulted him the other day. Jesuitism killed liberalism in France years ago. Americans will not stand idly by when it conspires against the Republic.

ANNUAL MEETING OF TRUSTEES OF CHRIST'S MISSION.

Progress of the Work—Rev. A. Lambert Appointed Missionary to Porto Rico.

At the Annual Meeting of the Board of Trustees of Christ's Mission on Wednesday, May 17, 1899, there were present:

JAMES B. GILLIE, (President),
WILLIAM CAMPBELL,
ANDREW NEIL,
JAMES A. O'CONNOR.

An abstract of the report for the year was read by the Secretary, the Rev. James A. O'Connor, and the progress of the work of the Mission was highly satisfactory to the Trustees. The list of priests, monks, and other Roman Catholic ecclesiastics of various religious Orders, who had come to the Mission within the last three years numbered twenty-five, and conversions among the people were numerous. The names of those twenty-five as read by the Secretary, and their present honorable positions as Protestant ministers, missionaries, physicians and teachers were a delightful surprise to the Trustees, though they had met them individually as they came to the Mission from time to time. Altogether sixty priests have been received by Mr. O'Connor out of the Roman Catholic Church since he entered upon this work for the conversion of Roman Catholics in 1879.

During the last year \$4,500 had been paid on the debt on the building, thus reducing the mortgage to \$3,500. The current expenses of the year had been paid, with the exception of the interest on the mortgage, which amounted to \$78.75.

Mrs. Jane E. Campbell, the treasurer, was also present at the meeting, as was the Rev. James T. McGovern, the former member of the Society of the Paulist Fathers, who was converted in Christ's Mission in 1896. Mr. McGov-

ern, who, after a course of study in Crozer Seminary, went to Mexico in 1898 as a Protestant missionary and was transferred to Santiago, Cuba, last February, and was now home on leave of absence to recruit his health, made an address at the meeting that was highly eulogistic of the work of Christ's Mission. He expressed his fervent thanks to Almighty God for his own conversion there. His life now was devoted to the blessed work of carrying the good news of salvation as a Protestant minister to his former brethren who are held in the bondage of superstition and ignorance by the Roman Catholic Church.

The Rev. A. Lambert, the converted Redemptorist priest who had come to Christ's Mission in 1894, was present and made a statement regarding his spiritual experiences in coming out of the Roman Catholic Church and the work that God had since given him to do, and his desire now to labor for the conversion of his Catholic brethren.

For the last four years as a Protestant minister he had been preaching in connection with the Wesleyan Church in Jamaica, West Indies. There were few Roman Catholics there, consequently his work was wholly separate from his past experience as a Roman Catholic priest. He had been twenty-one years a priest, and now that he had been delivered from the bondage of Rome and was made free in the bonds of the Gospel of Jesus Christ he desired to make Him known as the only Saviour, the only Mediator, the only Priest of our salvation to his Catholic brethren. He had lived in the West Indies for many years, was conversant with the Spanish language and the customs of the people in our new

possessions; he was in the best of health, his long residence in the tropics having thoroughly acclimatized him; and now his heart's desire and prayer to God was that he might be sent as a missionary to Porto Rico from Christ's Mission.

Father Lambert's prayer was answered, for it was unanimously resolved by the Trustees that he should go to Porto Rico from Christ's Mission and do the work of God there that the Mission is doing here for the conversion of the Roman Catholics.

After the resolution was adopted the President subscribed one hundred dollars towards the expenses of the work in Porto Rico. Other subscriptions for this special work are solicited from the friends of Christ's Mission.

Father Lambert, who had been the guest of Christ's Mission since April 25, sailed for the West Indies on May 24 to wind up his affairs in Jamaica, and then go to Porto Rico. He preached several times to large audiences in the chapel of the Mission, and his last address, on May 21, before his departure, was an eloquent presentation of the Protestant faith as opposed to Romanism and ritualism.

Contributions for the work in Porto Rico and the general work of Christ's Mission can be sent to the Treasurer, Mrs. Jane E. Campbell, 36 West Ninety-first street, New York, or to the Secretary, Rev. James A. O'Connor, 142 West Twenty-first street, New York.

CHRIST'S MISSION SERVICES.

Last month the meetings were largely attended. The Rev. A. Lambert preached several times, and the Rev. Geo. C. Needham, the distinguished evangelist, gave one of his inspiring talks on his observations in Japan.

A delightful address by Mrs. Mary Grant Cramer one Sunday evening in April was greatly appreciated. Several

ministers were present to hear this distinguished lady. The daily press referred to Mrs. Cramer's address in the kindest terms. The *New York Evening World*, April 24, said:

Mary Grant Cramer, the youngest sister of General Grant, is in the city after a month with relatives and old friends in Washington. She will go to Philadelphia on Thursday, Grant Day, as a guest to the unveiling of the monument to her illustrious brother, the late General Grant, in Fairmount Park.

Mrs. Cramer is now the guest of Rev. James A. O'Connor, the pastor of Christ's Mission, in West Twenty-first street, and last evening she delivered a brief religious talk to the 200 persons gathered in the chapel of the Mission.

Mrs. Cramer used the Philippine situation as an illustration, saying:

"The idea of imperialism and expansion was not in the minds of our governors. But God brought it about that we might evangelize the Filipinos. Our President was reluctant to go to war with Spain. The 'Maine' disaster precipitated war. And all Europe respects us more to-day."

Mrs. Cramer is the widow of Dr. M. J. Cramer, once Minister of Denmark, and later to Switzerland. He occupied the chair of Philosophy to Dickinson College when he died fifteen months ago. She lives with her sister, Mrs. Virginia Grant Corbin, widow of A. R. Corbin, at East Orange. The two are all that are left of the six children of Jesse Grant. Mrs. Cramer's son, Prof. Jesse Grant Cramer, one of the most famous linguists, is now studying ancient German at Leipsic.

Mrs. Cramer is very spiritual and devout. She says:

"I believe much of my brother's success was due to our mother's prayers. She was a good woman, full of spirituality. The General thought her the best woman who ever lived."

Pentecostal Meetings.

[Reported for THE CONVERTED CATHOLIC.]

The meeting in Christ's Mission Sunday, April 30, was remarkable in many ways. It was the first appearance of Father Lambert, the converted Redemptorist priest, since he delivered his farewell sermon prior to his departure for the West Indies in 1895. He arrived at the Mission on April 25, and on this occasion he delivered a brief sermon that was full of spiritual power. Pastor O'Connor was to occupy the remainder of the time, but he had been speaking only a few minutes on the testimony for Christ and the Bible that converted priests like Father Lambert can give when a young man in the last seat in the chapel arose and said he was sorry to say he had not such testimony. Pastor O'Connor paused in his address, not knowing what the interruption meant. In previous meetings Roman Catholics instigated by the Jesuits and other papal agents had sought to cause annoyance and disturbance by questioning the speaker, and it was uncertain what this man would do or say. But before he could be stopped he went on to say that he was a Roman Catholic who had not yet learned any other way of salvation than what the Church of Rome had taught him, and that was not satisfactory.

"I have been trying for many years to find peace and rest for my soul," he continued, "but I could not, and I am almost in despair. For six years I studied for the priesthood in the Seminary of St. Charles Borromeo at Overbrook, Philadelphia, but when the time for my ordination came I drew back. I could not believe all that was required of me, and I have been since drifting like a ship on the ocean without any rudder to shape my course or a pilot to guide me."

Then a gentleman in the audience arose and related his experience when he saw his darling child in her coffin.

Another man, the driver of a coal wagon, also told of the power of Jesus to save a great sinner. It was truly a Pentecostal meeting.

Among those recently converted at Christ's Mission and the converts who attend the services on Sunday and call during the week for conference and prayer, there are many cases of special interest. One lady, who said her granduncle was a cardinal, had attended the meetings for several months before she made herself known. "I wished to see for myself," said she, "and learn quietly whether what I had heard was true and real. I had been to meetings in other churches and missions, but what I saw and heard in Christ's Mission went to my heart, and I found comfort and peace."

All sorts and conditions of people are leaving the Roman Catholic Church to find a better, a surer way of salvation, and the spiritually minded in New York and vicinity come to Christ's Mission, where they meet those who have had a similar experience in passing from the state of unbelief and doubt, engendered by the false doctrines of Rome, to saving faith in the Son of God. For some the way is difficult and the path full of thorns, but they gain strength for the journey to the promised land where they can meet the Saviour face to face when they find so many friends in Christ's Mission who had to suffer and endure the hardships that are inevitable in a change from such an elaborate system of religious machinery as the Roman Catholic organization. Nothing can compensate for the loss of the esteem of former friends and the affection of relatives but the full assurance that by faith in Christ a union with Him is established that will give strength, comfort and joy to the believers, so that with the Apostle Paul they can count all things but loss for the excellency of the knowledge of Jesus Christ our Lord.

Christ's Mission A Home For Priests.

The Rev. George C. Needham and wife have just returned from Japan where they passed six months in Bible teaching and missionary work. The readers of *THE CONVERTED CATHOLIC* will peruse with pleasure the following letter from Mr. Needham, and it is earnestly hoped that some of them who are blessed with means for missionary work such as Christ's Mission is doing will heed what he says and soon remove the debt from the Mission Home. Its unique character and usefulness can be learned from the fact that last month six gentlemen who had been distinguished in the ecclesiastical life of the Roman Catholic Church were present at the Mission in one day. As the priests become bolder in thinking for themselves, more of them will withdraw from the positions they occupy in the Church of Rome. Christ's Mission wants to welcome and help such men.

MR. NEEDHAM'S LETTER.

My Dear Brother:—On my arrival at my home I met with a surprise. First, I am devoutly thankful that you have been spared for a score of years as Founder and Director of Christ's Mission, and that within its walls weary souls have found rest, and beneath its hospitable roof so many conscientious priests of Rome have found a refuge. But my surprise is, that there yet remains a small debt uncanceled. You are in the midst of many thousands whose persons and purses are dedicated to our Lord. You have established the Mission through divine grace as worthy and commendable. But why are Protestant believers so slow to appreciate an effort which not only wins many to eternal life, but which lessens danger to our country and its free institutions?

And herein I could a tale unfold of

Rome's intrigues in Japan. Indeed as soon as I can get settled, and find a moment from absorbing duties, I will write for your *CONVERTED CATHOLIC* a sketch of history regarding the work of the Jesuits in Japan.

I hope to hear before the summer season comes in its scattering force, that some good souls will have a conscience exercised towards Christ's Mission and remove the debt from the Home and a load from your heart.

In best bonds,

GEORGE C. NEEDHAM.

Germanstown, Pa.

A Converted Polish Priest.

Chicago, Ill., April 23, 1899.

Dear Brother O'Connor:

It is some time since I had a letter from you, but every thing relating to Christ's Mission is always dear to my memory, and the obligation of gratitude binds me to remember it with tenderest words. There I learned the way of evangelical Christianity, which before was dark to my mind. I thank God that I was in Christ's Mission; otherwise I do not know in what condition of life I would be to-day; but now I know whom to trust and believe, and am persuaded that He is able to keep that which I have committed unto Him. Now the Bible is my meditation all the day. I am preaching the Gospel and teaching the truth of Jesus, and I thank God that I was instrumental in leading some of our Roman Catholic Poles to Jesus Christ. The evangelization of the Poles is very difficult. They have been so used to the bondage of Rome that they don't seem to realize the meaning of religious freedom. Thank God I am no longer in that yoke of oppression.

My wife is assisting me in my work. We have a Sunday school and industrial school attended by 85 girls, of which my wife is superintendent.

Not long ago we baptized 16 Roman Catholics. What is needed is the establishment of more Christ's Missions for the conversions of the Roman Catholic priests. I know many of them are anxious to break away from the priesthood of Rome if they knew what to do afterwards.

THE CONVERTED CATHOLIC is doing great good. May God bless and guide you in your work.

T. N. JAKIMOWICZ.

[Mr. Jakimowicz came to Christ's Mission in 1896, and after several months' residence there, where, like Apollos, he learned the way of the Lord more perfectly, he began his life work in preaching the Gospel to his Polish brethren. He speaks of himself always as a graduate of Christ's Mission.—ED. C. C.]

Brother McGovern's Address.

At the services in Christ's Mission Sunday evening May 14, the Rev. James T. McGovern delivered the following address:

"But you hath he quickened who were dead in trespasses and sin." Eph. ii, 1.

These words were addressed by Paul to the Christians of Ephesus. The Ephesians were of the Gentile race. Greek philosophy was their chief study, and their hearts were fixed on the perishable things of earth prior to their conversion to Christianity. It was only after they had become new creatures in Christ Jesus that the Apostle could write: "But you hath he quickened who were dead in trespasses and sins."

Few people have any conception of death. They sit by the bedside of their departing friends and relatives, and yet death is still to them a mystery. I am now speaking of physical death. But what shall I say of spiritual death? Scarcely will you find one who has any idea of this form of death. Separation

from God—how very few know what that means; to be in the state of enmity with the Father of us all—how seldom one thinks of the gravity of such a state. And yet this separation is as real as physical death.

The Ephesians to whom Paul addressed himself were no better and no worse before their conversion to the Lord Jesus Christ than thousands of people to-day. You and I were once dead in trespasses and sins. There was a time when an eternal condemnation rested upon us. Sin had possession of our souls. Scripture truth seemed foolishness to us. We were without God and had no hope in the world. But in due time God who is rich in mercy with the great love with which He loved us even when we were dead in sins raised us up together with Christ and made us sit in heavenly places in Christ Jesus. Yes, and all this without any work of our own, but solely through the blood of our Saviour and the exercise of our faith in His saving power.

Three years ago I was as far from light and truth as anyone could be. The Gospel plan of salvation I did not know. I thought that philosophy was an essential element in the Christian religion. To me faith consisted in an intellectual assent to articles of a creed rather than trust in the power of the Almighty and confidence in His Son, Jesus Christ. In this attitude of mind I came to the pastor of Christ's Mission, the Rev. James A. O'Connor, in search of light. As I did not know the simple Gospel plan of salvation I consulted this noble and self sacrificing Christian minister who showed me the heart of the Gospel and the simplicity of Christ's teaching. Texts of the Bible which had before vexed and troubled me at once became clear and revealed a hidden meaning which I had never before understood. That is why

I call Christ's Mission my spiritual birth-place. Doubtless our Brother O'Connor well remembers how anxious I was to talk philosophy with him. A man is in a bad condition when philosophy will satisfy his spiritual aspirations. Thank God I now see the truth as it is in Jesus. Under God I attribute my conversion to the sweet, clear and simple exposition of the Gospel by the Rev. James A. O'Connor. May the blessed God prosper him in every good work.

Romanism in Our New Possessions.



DISPATCH from Rome dated May 20, 1899, says:

"Archbishop Saenz, who made himself conspicuous in Cuba by his opposition to American rule, has sent to the Pope his renunciation of the Archbishopric of Santiago de Cuba."

Archbishop Chapelle of New Orleans who recently visited Cuba and Porto Rico as papal delegate has recommended that French and American priests who speak Spanish should be sent to those islands. But they will not do any good there, and the people will not heed them while going through the ceremonies of the mass and the other distinctive practices of the Church of Rome. It is the same old Roman religion that has gone hand in hand with the Spanish government in the oppression of the Cubans and Porto Ricans for four hundred years. These people want Christianity, not Romanism, and American Christians should see to it that the Gospel in its purity and simplicity as it came from the heart of the Son of God should be carried to them. "I am not ashamed of the Gospel of Christ," says Paul in his epistle to the Romans, "for it is the power of God unto salvation to every one that believeth."

The power of the Gospel that made the Jews and Greeks and Romans, and all others who were converted, new creatures, can transform the Cubans and Porto Ricans. Romanism cannot do it, for it has been weighed in the balance in those islands and has been found wanting.

As an indication of the change of mind and heart toward the Roman Catholic Church that has taken place among the Cubans, we find the following dispatch in the *New York Sun*, May 23, 1899:

Thieves Desecrate Cuban Church.

Mutilate an Image of the Virgin and Steal Jewels
Valued at \$30,000.

SANTIAGO DE CUBA, May 22:—A robbery was committed yesterday in the village of El Cobre, a few miles from here, that has greatly excited the people. In the church at El Cobre is an image of the Virgin, known as Nuestra Senora de la Caridad del Cobre, which is said to have been found floating in Nepi Bay over a hundred years ago, and which is believed by the faithful to possess miraculous healing powers. For a century the church has been a Mecca to the sick and afflicted, and many rich offerings have been made to the image of the Virgin for cures or relief from affliction.

Yesterday a thief entered the church and stole jewels valued at \$30,000. He also mutilated the image, the head of which is missing. As yet there is no clue to the miscreant. The image was held in the highest esteem, not only in this vicinity, but everywhere in the island, and the superstitious natives believe that its desecration portends evil days for Cuba.

The police are making every effort to discover the thief, and Gen. Wood, the Military Governor, has offered to aid them in every way in his power.

No Priestcraft For England.

THE extreme ritualists in the Church of England are practically Roman Catholics in doctrine, and they are many in number and powerful in political influence. For the last twenty years the patronage of the church has been bestowed upon them by successive governments. Mr. Gladstone as well as Lord Salisbury, the present premier, favored the high church party in the bestowal of bishoprics and benefices. Hence it is difficult to dislodge them. But the English people are aroused, and they will not permit the churches and endowments of the Established Church to be used for Romanizing purposes. They will not return to the Church of Rome, from which they were delivered at the Reformation.

Mr. F. A. Channing, M. P., in an article in the *Forum* for this month says:

"The last twelve months have seen a tumultuous rise of militant protest against ritualism, unknown hitherto to this generation. It is not merely a struggle between two sections of the clergy, or a rally of the self-preserving instincts of the laity; it is not the outcome, as some have tried to show, of the relentless hostility of the Dissenters. It has more the look of a national uprising of all who dread the claim of sacerdotalism to control the lives of the people and to spread over English society an atmosphere wholly alien to the stubborn independence and the love of liberty which run in the very blood of Englishmen.

"The people are up in their hundreds of thousands, and are in deadly earnest. At every bye-election this question is made a supreme test; they have even passed a vote of 'no confidence' in a Cabinet Minister who was not prepared to vote for the new Church Discipline bill."

The debate in the English Parliament

on the bill referred to took place last month and is reported at length in the English Church papers of May 11. From that report we make the following extracts. Mr. C. McArthur said:

"The House of Commons must be aware that a considerable section of the clergy of the Church of England were in open revolt not only against the Thirty-nine Articles and Formularies of the Church, but also against the law of the land, that had produced a condition of lawlessness and anarchy, and it had led to violent dissensions which threatened to rend the church asunder. This was the result of a movement called sometimes Tractarian, sometimes Ritualistic, and sometimes Sacerdotal; but under all these names the object was always one and the same—namely, to undo the work of the Reformation and to restore the Church of England to the condition she was in prior to that great turning point in its history. It was almost impossible to go into these advanced churches without hearing from the pulpit fierce denunciations against Protestantism and the doctrines of the Reformation. The Reformation must be regarded in three aspects, the religious, the political and the intellectual, and the Sacerdotal movement assailed it in each of these aspects.

"This movement was no superficial matter. It was a movement which went to the very root of our national life. There were two parties in the Church, and these were to be found among the clergy and the laity and the Episcopal Bench. The object of one party was to subvert and the other to maintain the Protestantism of the Church. What were the moderate churchmen to do? Were they to sit with their arms folded while their church and the church of their fathers was being revolutionized, transformed and destroyed? That was impossible. He was not seeking to interfere with any

man's religious convictions. If any one wanted to be a Protestant let him be Protestant, and if Roman Catholic let him be a Roman Catholic.

"This was merely a question of carrying out the terms upon which the Church of England became the Established Church of this country. He stood up in that house as the representative of the Protestant laity, and he was bound to state that the bishops of the church do not now command the confidence of the Protestant laity. The bishops had not only failed to put down ritualistic practices, but they had discouraged evangelical practices, and they had exercised their patronage to a great extent in favor of ritualistic clergymen."

Mr. McArthur said in conclusion that the Protestant laity of England would not allow the Roman Catholic mass nor auricular confession to be held in the Protestant churches at any cost.

Sir R. Webster, the attorney general, said he entirely agreed with Mr. McArthur that the word "mass" ought not to be used in connection with any service of the Church of England, and also with all that he had said in regard to auricular confession. "If there was any one thing more than another against which he as a layman of the church protested, it was the introduction into that church of auricular confession as practiced in the Church of Rome."

Mr. Channing (the author of the article in the *Forum* from which we quote above) said that Mr. McArthur was simply doing his duty as a layman of the Church of England in giving the House of Commons an opportunity of pronouncing upon this question, for every Protestant layman had an absolute duty to discharge in ensuring that the people of England should have in their churches the services of the Church of England, without any Romish innovations or alterations.

Mr. Mellor said the evil of ritualism "began in 1834, when it was invented by Dr. Pusey and Dr. Newman (who afterwards became a Roman Catholic priest and died a Cardinal.) The evil had extended from two churches to between 7,000 and 8,000 churches, and these ritualists had succeeded in capturing not only voluntary schools, but also boarding schools. The bishops of the Church of England had failed to deal with the evil, and it was time for Parliament to interfere."

Sir W. Harcourt, who for the last six months has been writing letters to the *London Times*, which have been published in a thick pamphlet, in opposition to the efforts of the ritualists to Romanize the English Church, made a strong speech in advocacy of the bill, which he said would remove some of the evils that existed. "Action should be taken against the introduction of the confessional and the mass in the Church of England."

Mr. A. J. Balfour, the leader of the House of Commons, said: "What the House was concerned in at present, and what caused anxiety to all lovers of the church was the belief, which had great justification in fact, that a certain number of the clergy were determined if they could to convert the ritual and doctrine of the Church of England to something which only differed slightly from those of the Church of Rome. He desired to prevent that result. The use of the word "mass" indicated a deep-seated evil. So far as he knew, there had not been for the 300 years succeeding the Reformation one Anglican divine of any importance who would not have been shocked by the use of the word "mass" in describing the Anglican Communion service. Any clergyman who dragged it in laid himself open to the suspicion that he was not loyal to that branch of the church to which he belonged."

The *English Churchman* of London, the organ of the evangelical party in the Church of England, says in an editorial article in its issue of May 18, 1899: "The final issue involved in a successful resistance of sacerdotalism is the maintenance of the first principles of the Gospel, and the perpetuation of the worship of God in spirit and in truth. The outward ravings of ritualism, and the trivialities of its priestly performances, would not be worth the notice of thoughtful minds were they not the emblems of anti-Christian doctrine, and were material hindrances to the spread of true religion.

"It is in this fact that the spiritual sanctions attaching to our controversy with Anglo-Romanism are centred. The battle of to-day is identical in its issues with that which Cranmer, Ridley, Latimer and the Reformers of the sixteenth century fought out to the bitter end. The intrepid example of that historic period may well serve to stimulate a spirit of uncompromising fidelity in the present far-reaching struggle with the kingdom of Papal darkness."

In the *Missionary Review of the World* for April, the Rev. Dr. A. T. Pierson, the editor, treats the movement against ritualism in an able article, and reviews most favorably Mr. Walter Walsh's book "Secret History of the Oxford Movement." Dr. Pierson in this brilliant article shows the tendencies and evil effects of ritualistic and Romanizing practices.

The Discipline in Ritualistic Convent Schools.

THE crisis in the Church of England over the ritualistic practices which the Anglican Romanizers have introduced into the church services has become acute, and a bitter controversy has raged all over England. Much light has been thrown on the subject of

"Catholicizing" the English church without "Romanizing" it. Incidentally the adoption by the ritualists of monastic and conventual practices of the most objectionable kind has been denounced in vigorous language by the press of England.

The London paper, *Society*, has published several articles on the subject, and in its issue of February 4, 1899, the following letter from an indignant correspondent appeared in its columns:

DEAR SIR:—I am indeed glad that *Society* has again been the paper among so many to boldly tackle one of the most important questions of the day—namely, the terrible and vicious supremacy which the ritualistic priesthood is obtaining over the minds and consciences of our wives and daughters. As I stated in my previous letter, I was not in the least surprised at the revelations made under the above heading in your issue dated January 28. Perhaps I shall best serve the purpose in view by giving a circumstantial account of the "doings" in connection with a "convent so-called) school" to which my wife's sister was sent at the instigation of an aunt with a religious bias. Though staunch church people, we are, with the exception of this aunt by marriage, strongly opposed to the ritualistic practices which are not only undermining the stability of the church, but are also doing much to soil the minds of young children and degrade the young womanhood of the scholars at "convent" and high-church boarding schools.

I became aware of the fact (which my wife's sister, a girl of eighteen, wrote down only after the greatest pressure had been brought to bear upon her) when it became necessary to remove her from the convent school at a fashionable watering place, at which she had been for two years. As she is

to be presented this year it is obvious that I cannot publicly disclose her name, nor the name of the town, further than by stating that it is on the south coast, and within an hour or two of town.

It is well to state that confession was urged on *all the girls* of this school, and, though not compulsory, it was well understood that if no actual penalty was exacted for non-confession, that those who went to see Father P—or the younger “priest” at the ritualistic church of St. A—’s would be rewarded in some way. My sister-in-law had been at this precious school (a very nursery for Rome) about a fortnight, when the Lady Superior, as she liked to be called, asked her if she did not wish to attend confession. She said no, and the matter was dropped for a few days. One of the junior governesses (who, I strongly suspect, was an actual Romanist, though still at the school) was “put on” to her, and described in glowing terms the joys and benefits of confession and absolution. In the end the girl went. I will let her describe her experiences as she set them down after we had removed her from the school on finding that the “Mother” was urging her to take the veil in a Sisterhood of actually Romish character. “Father P. was in the room when I entered,” she states, “and at the time, I with shame confess, I wished it had been young Father S., whose fine face we all admired. He told me he was glad that I had come to confession, which was a sacred duty to all, and that I must confess to him (when he would give me absolution) all my most secret sins and faults. He asked me questions about myself which made me almost faint with shame. Seeing which he gave me some water, and spoke to me kindly, telling me that he was bound as a priest to ask all those things, which he did rather by suggestion than by actual questioning. I went to him

several times in that month, and each time felt that I had lost something of my natural delicacy of feeling, so that when the girls (as they often did) talked about the dreadful thoughts which came into their minds, and laughed about things which I should not have dared mention at home, I did not feel shocked, but joined in with the rest.

“Two months after I first went to confession (I had confessed both to Father P. and Rev. S.), one morning Father P., after hearing my confession, said, ‘My daughter, your sin is such as needs not only punishment, but mortification of the spirit and flesh.’ He then told me that I must—and insisted upon it, notwithstanding my tears and protests—bare my ‘sinful body’ to the waist. When, in fear and trembling, I had done this almost literally, he made me kneel on a stool at the foot of a painting of Our Lady, and after an absence from the room of a moment or two he returned and flogged my bare shoulders and bosom with a bunch of nettles, telling me that by mortification of the flesh thus I was following in the footsteps of the holy saints of old and my own namesake. How long the torture continued, shame, agony, and the religious hysteria his conversation previous to the chastisement had induced, will not let me guess. Possibly it was only a few moments. I was at last allowed to dress, and, as he said, like a true penitent, to return by the private way to the school with smarting flesh, outraged modesty, and streaming eyes. I went to my bedroom, and half an hour later the young sister (to whom I have referred) came with cooling lotions with which to bathe my smarting shoulders and bosom. She, too, indulged in ecstatic references to the saints and martyrs.

“I found out afterwards from the other girls that no less than seven of

them had had to submit at various times to similar punishment.

"So great was the ascendancy of both Father P. and his younger assistant over us that we were, alas! his slaves. And the most degrading punishments devised by them were cheerfully borne by us. With the most absolute obedience, mortification of the flesh and humbling of the spirit, preached by all in authority around us, we submitted to anything, sometimes without a murmur. Even on the first occasion when the young priest commanded me to do what I have related above, I had only a feeling of religious exaltation, so carefully had the seed of undermining my modesty and delicacy been sown. At least ten times during the last six months I was at the school I was flogged (generally with a 'cat' or birch), *in a nude state* I forbear to describe, by these two men, who then I considered my spiritual advisers, and now my destroyers. Sometimes two, and even three girls would be flogged in this way at the same time, adding at first to their mutual shame and latterly to their religious hysteria. On more than one occasion the 'Mother' witnessed the proceedings, adding (strange though it may at first appear) to our sense of degradation. . . . One girl at least (a young one of about fifteen, whose parents were in India) suffered mentally from the terrible shame and punishments to which she was subjected."

Other details, which my wife induced her sister to supply, are too horrible for repetition, and these clerical scoundrels (who are attached to some other "school" in a spiritual capacity, but where, I have been at present unable to discover) doubtless relied upon the fact that disgrace would be brought upon the sufferers to prevent any retribution other than corporal in this world.

It is these facts which make me anxious that confession under no guise

whatever shall be permitted to corrupt the purity of the English church as by law established. After what my wife has told me of conversations with her sister I am forced to the conclusion that given the confession, time, place and opportunity, few young girls are likely to possess sufficiently strong characters to take them through these subtle debasings scatheless.

I am, dear sir (enclosing my name, but not for publication), yours faithfully,
J. C.

When such shameful practices have been adopted by "priests" and "mother-superiors" in the Protestant Church of England, it is time the world should know to what depths of degradation religious fanaticism can lead. As bad as the Roman system is, and we know how vile it can be, we do not believe that in any convent school in this country young women of eighteen are "disciplined" by priests after the manner of the ritualistic schools in England. Such crimes perpetrated in the name of the Christian religion, says the London *Protestant Observer*, are enough to make one's flesh creep with horror. The counterfeit of Romanism is worse than the original.

Former Priests at Christ's Mission.

Many former priests and other ecclesiastics who have withdrawn from the Roman Church call at Christ's Mission for conference on various subjects. Some of those gentlemen are in business in the city, and their associates and acquaintances in commercial life do not generally know that they had been priests. Their confidences are always respected, and the workers in the Mission endeavor to be of service to them on the things relating to God. They like to open their hearts to one who had been a priest and in whom they can confide.

STRONG AS DEATH.—A STORY OF THE HUGUENOTS.

BY ELIZABETH ARROTT WELLS, AUTHOR OF "ST. ULRICH,"

"LOYAL TO THE KING," ETC.

SYNOPSIS.

The story begins after the Revocation of the Edict of Nantes. The principal characters are Lady Isabel de Beaumont, still in the prime of life, and her adopted children, Adrien and Marie, whose history is shrouded in mystery. Adrien, having entered the army, is sent on a mission to Nismes. He encounters a dying Huguenot pastor, and obtains his Testament as a souvenir. "Jean the Watchman" is a Huguenot in disguise among the royal troopers. Father Jerome, the village household confessor, is succeeded by the noble-minded Father Augustine, the confessor during Lady Isabel's childhood. During a hunting expedition Adrien disappears; he reappears mysteriously through means known only to Father Augustine and Antoine, the aged steward. The pastor's Testament brings salvation to Father Augustine, Lady Isabel and Adrien. Their heresy is discovered through Marie's aid, and it is decided that Lady Isabel and Adrien must retire to a secret chamber. The enemy arrives, and a band of soldiers surround the castle. Antoine warns Adrien and Lady Isabel. The signal is given, Lady Isabel secures her jewels and then goes to the secret chamber. Adrien is seized, but Father Augustine is found dead on his bed. Jean the Watchman is one of the soldiers on guard and secretly arranges with Antoine for his lady's welfare. Their watchword is to be "Strong as Death." In her retreat Lady Isabel discovers an important letter from one "William Arroch." A deadly epidemic appears in the valley. Father Vincent succumbs to it, leaving Ignatius supreme in the castle. Soon the latter takes the fever. A plan is formed by which Lady Isabel escapes in disguise from the castle, reaching a spot where she is left to await a new escort. She goes to another hiding place. With her new friends she attends a secret assembly of the Church of the Desert. An attendant is needed by one friendly to the Huguenots who is about to sail for Scotland. Lady Isabel meeting all the requirements of the passport prepared for another person, she is conveyed to Marseilles to fill this position. Her journey thither was an eventful one, but she arrived the evening before the vessel sails at the house of M. Rousillon near Marseilles.

CHAPTER XVII.

Lord Jesus, Thou hast trodden once for all
The Via Dolorosa, and for us!
No artist power or minstrel gift may tell
The cost to Thee of each unflinching step,
When love that passeth knowledge led Thee on;
Faithful and true to God, and true to us.
And now, beloved Lord, Thou callest us to follow
Thee. —F. R. H.

Sunrise rarely found Marguerite Rousillon sleeping. As housekeeper and partner in all her father's affairs,

she could ill afford to lose these morning hours.

Long before Lady Isabel awoke the little house had been put in order and sundry breakfast preparations completed.

At last, however, the young housekeeper entered her bed-chamber, and for several moments silently contemplated her unknown guest.

Lady Isabel's history had been withheld from M. Rousillon at his own request, but Marguerite read much of it in the quiet face before her, and she turned away, unwilling to disturb her until it was absolutely necessary.

Finally Lady Isabel awoke, and all unknown to her hostess regarded her with much curiosity.

M. Gravelot had told her of the lovely character and useful life of Marguerite Rousillon. Jean, too, had been loud in her praises, and the lady smiled as she remembered the warmth of his admiration. Without being beautiful she possessed a countenance singularly attractive. Selfishness was unknown to Marguerite Rousillon, and the love which caused her to make the joys and sorrows of others her own had left its stamp upon her face. Her barque, anchored within the veil, felt not the angry surges of the storms without; while her clear judgment and readiness for every emergency rendered her of vast importance to her father and his Huguenot proteges.

But now Marguerite turned and swiftly approached the bedside.

"Tender and true," Jean had described her, and as Lady Isabel met the gaze of her dark brown eyes she at once endorsed his sentiments.

"Good morning, Mlle. Dubourdieu,"

she said brightly as she affectionately clasped the lady's hand. "I wish that I could stay the sunbeams; but, alas, the ship sails early, and—"

"Thank you, my dear Mademoiselle," and Lady Isabel sprang up. "Your wish is very kind, but I fear I have already indulged myself too long. However, I will now make haste."

For a moment the two women regarded each other silently. Then Marguerite spoke.

"I am glad, Mademoiselle, we have met, and though our meeting now be brief, yet it will be renewed, I trust, in a better country."

"Even a heavenly," responded Lady Isabel, and then, with a warm embrace, Marguerite hastened away.

Later as the party stood ready to depart M. Rousillon said to his guest:

"Each morning, Mademoiselle, my dear daughter and myself say farewell, not knowing when we shall meet again. Whatever the danger may prove to day we shall share it together. Nevertheless, let us not forget the blessed words which we have loved so many years;" and then, taking his daughter's hand, he solemnly repeated their daily farewell words: "I will trust and not be afraid. For the Lord God who will help me; therefore have I set my face like a flint, and I know that I shall not be ashamed." They paused, and then adding, "Joy cometh in the morning," the father tenderly embraced his daughter and proceeded on his way, deeming it wiser that the party should be divided. Marguerite, however, soon followed with her guest, ever keeping her father in view as they trod the narrow streets of the city. Suddenly she felt Lady Isabel start, and, looking about her, she noticed an advancing priest, his eyes on the ground as if in deep meditation. Evidently he was not unknown to her companion.

"Let us enter this shop, my friend,"

she said hastily. "There is a little purchase which I must make."

It was soon accomplished, and Marguerite was about to find some excuse for prolonging their stay when the shopwoman remarked sympathetically:

"Your friend has been very ill, I fear. Will she not rest awhile?"

"We must reach our ship, which sails early," Marguerite replied with a pleasant smile. "But still I think that my friend must tarry a little while to gain strength for her long walk."

"Thank you, my good woman; but should the ship not wait for laggards then—" but Lady Isabel's words were interrupted by her new admirer.

"If Mademoiselle will be advised," the woman said eagerly, "I am sure I can show an easier way. At the back of my shop there is a street which leads almost directly to the wharf. And how much fatigue Mademoiselle will be saved!"

A look of amazement and gratitude flashed between the two strangers as they instantly accepted her advice.

Soon they were hurrying down the narrow passage, every step securing their retreat from Father Jerome.

As the two women turned into the shop they had not, however, escaped his watchful eyes. There was something so strangely familiar about one of them that he quickened his pace and soon reached M. Rousillon, who was all unconscious of the recent events.

"Good morning," he said hastily. "Go to that little shop; inquire the business of the two women just entering, and report to me."

At once M. Rousillon guessed the truth. With a polite bow he hastened to obey.

The shop-woman willingly informed him of the ladies' departure by the rear door, but when he inquired further she stubbornly refused to answer. With quick intuition she saw that some dan-

der threatened the beautiful stranger, and she adroitly parried all his questions.

Much pleased, M. Rousillon purposefully prolonged his efforts, but Father Jerome's patience was finally exhausted, and he suddenly appeared himself.

At sight of the priest the woman's manner changed.

"I can learn nothing very satisfactory, your reverence," said M. Rousillon. "This woman will only say that the two women left the shop by yonder door."

"What else do you know?" and the priest spoke in his sternest manner.

He soon learned all that she could tell.

"Let us take the route named. We will doubtless overtake them; and come with me, for your assistance may be needed," he said quickly to M. Rousillon. Affairs were certainly becoming serious.

Ever on the alert for prey, Father Jerome was now convinced that he was on the track of some fleeing Huguenot. As he thought of her who had especially attracted his attention, Lady Isabel was suddenly suggested to him. No wonder, then, that he never ceased urging his guide to hasten.

Breathless and excited they reached the wharf, but it was too late. A ship lay at anchor, and it was evidently about to sail. A little boat containing one passenger was speeding towards it.

The only official on duty was sharply questioned. Yes, a young woman had just departed, but she had met all the requirements of her passport. Still, the speaker added suavely, if pursuit were desired he would gladly furnish a boat, and with Monsieur to row it all would be well.

Now, though M. Rousillon was acquainted with the official, no sign of recognition passed. It is true the latter had had a slight suspicion that Lady Isabel

was other than represented, but the man had grown weary of intercepting fugitive Huguenots. This brave unoffending people had gradually awakened his secret admiration, and now he was determined that for once he would have the gratification of aiding one to escape.

Still he was as good as his word and in a few moments all was ready for the pursuit.

[TO BE CONTINUED.]

KIND WORDS.

Great Yarmouth, England.

Let me say I have derived much good from THE CONVERTED CATHOLIC, and have been passing my copies on to various priests. Eternity only can reveal the good your work is doing among Roman Catholics. May God bless you abundantly is my desire for you.

Yours in Christ Jesus,

REV. GEO. W. F. DIXON.

St. Louis, Mo., May 5, 1899.

Enclosed you will find the money for THE CONVERTED CATHOLIC for 1899. May our good and merciful God and Saviour bless you and your noble work. I have in my congregation many former Catholics, and hope to save some more from the unhappy bondage of slavery in which they are.

Yours truly, E. B.

Alberton, P.E.I., Can., Mch. 25, 1899.

In renewing my subscription I would like to give my testimony to the excellency of THE CONVERTED CATHOLIC, and wish you success in the good work in which you are engaged. It is most certainly the best periodical of its kind printed in America. Yours truly,

D. M.

Please renew your subscription to **The Converted Catholic** for this year, 1899, as soon as possible.

LIFE IN ROMAN CATHOLIC MONASTERIES.

BY AUGUSTINE BAUMANN, FORMERLY "FATHER AUGUSTINE," OF THE
PASSIONIST MONASTERY, HOBOKEN, N. J.

CHAPTER XII.

I have frequently mentioned the practice of "making lines," and it is now time to explain what is meant by it. To make a line means simply that the novice, student or even a priest, on certain occasions should get on his knees and place his tongue to the floor or ground and with his tongue make a line on the floor a half a foot or a foot long, as he is commanded. It is one of the most abominable practices ever devised by the monks. No matter where a novice may be at the time, in the kitchen, garden or even in the stable, if the master as a penance orders him to make lines he will have to do it, and get his tongue covered with filth and dirt. People to whom I have related this practice have doubted my assertion, but I could call as a witness all my former companions, all the superiors and priests of the Passionist Order, and they would not be able to contradict me. Every one of them has made these lines hundreds, if not thousands, of times, and they still compel the novices to make lines every day.

Happily my master of novices was somewhat humane in this respect, and when I had been six months in the novitiate he one day gave a general order to the effect that no novice was to make any lines in the garden or outside of the house. He had himself been disgusted by seeing a novice get on his knees and, after making a line in the stable, get up with his tongue filled with manure. It turned the master's stomach, and as he could not bear a repetition of such a sight, he gave the above humane order. But he did not observe it very closely, for after some time he apparently forgot it, and now and then would order an unfortunate fellow to lick the dirt in the garden walks. But disgusting as this practice seems to sensible people outside of the monastery, it must be remembered that the monks look upon it with indifference. To make lines seems to them as natural as to walk, and they do not even pretend to be affected in any way by seeing novices keeping up the practice day and night. It is done as a matter of course like eating or reciting a lesson.

Lines are made everywhere; in the choir, in the church, in the sacristy, in the kitchen, in the corridors, wherever the novice may be at the time the master thinks fit to impose this penance upon him. During recreation five minutes scarcely pass but some one of the novices has the misfortune of incurring the master's displeasure, and he is at once obliged to make a line with his tongue on the greasy or dusty floor. Any pretext is sufficient to cause the penance to be inflicted on the unfortunate monk; it may be for looking at the master, or for looking out of the window; it may be for using an ungrammatical expression, or for dropping a rosary beads; any trivial thing is considered worthy of being punished by compelling the novice to wipe the floor with his tongue. In the choir sometimes a novice

may chant a wrong verse or a wrong note, and the punishment of making a line on the floor in the middle of the choir swiftly follows. There was a standing rule that a novice was to make a line for every word he mispronounced in reading aloud in the choir and refectory, and for every time a novice forgot to call "The Presence of God" during recreation.

When we had finished making all the lines we sometimes had sore tongues, and it was no wonder. The dust of the floor would invariably stick to the tongue, and after each line the novice would have quite a time spitting out the dirt. When the line was made in the garden or outside of the house it was still worse, and sometimes a novice would be nearly choked with all the dirt that entered his mouth. One of the filthiest practices devised was to get a little board, and on it the master would order all the novices during the time of recreation to make their lines. After some time hundreds, if not thousands, of lines had been made on that single little board for months by a dozen novices in turn. One can imagine our condition of mind and body. The practice, in whichever way it is viewed, is perfectly disgusting and should be stopped. It was invented by filthy, barbarous, dirty Italian monks, and it is a disgrace to the American priests and friars who continue it among themselves in the United States. It is a shame and disgrace to the bishops who permit it. The Passionist Fathers and the monks of other Religious Orders who pose before the people as such respectable priests should be ashamed to allow the practice to be continued among their novices. If the public saw and knew all that is done in the monasteries in Pittsburg and West Hoboken, they might be tempted to pick up stones and drive the monks out of their holes in punishment for their offences against humanity in this and other practices. The attention of the municipal officers and the Boards of Health in every city in America where there is a monastery should be called to the disgusting and unhealthy practice of "making lines."

One of our masters of novices was a prim, fastidious man who never went to the confessional box where his penitents awaited him without carefully combing his hair and washing his face. He was very vain, thought himself exceedingly clever, and loved to be flattered by his secular friends. He was a self-sufficient, self-important, ambitious friar who made a big sensation among the ignorant people who did not know him as he really was. In truth he was anything but the fine gentleman he pretended to be. One day when the plumbers summoned to the monastery to make some repairs had extracted a filthy receptacle from the water-closet, the master had hardly seen it when he ordered one of the novices to "make a line" on the disgusting object. But at the request of a certain Father Luke, who fortunately happened to be near, the master countermanded the order just before the novice had carried it out. This action served to show the filthy, insolent and barbarous nature of the fellow who tyrannized over the boys who in their simplicity had subjected themselves to him. It also shows how deep the degradation must be of the monks among whom such things are possible.

The practice of saying prayers with the hand or fingers under the knees is also one of the penances greatly in vogue in the Passionist novitiate.

It is not so disgusting as the making of lines, but it is more painful and more trying on one's patience. If anyone has any doubt upon the matter let him kneel down and put his fingers under his knees. To remain even a moment in that position is painful, but to be compelled to do it for five or ten minutes is a positive torture. The usual form of the penance however is to say three "Hail Mary's" with the hands under the knees. The novice usually has the privilege of saying the prayers quickly so as not to be kept too long in that painful position. But sometimes the master for some pretended fault would impose a longer penance on the novice, who would then remain for a long time in that position; in fact he would remain as long as he could without collapsing.

Like its kindred penance of making lines, we also had to perform this penance inside and outside of the monastery. It was difficult on hard boards, on the ground and on ashes in the walks, but on stone pavements it was absolutely unbearable. I have seen the master also command a novice to perform the penance on the public highway in view of the people who were passing by, to humble him and make him appear a fool. Then the sense of shame and humiliation was added to the sense of pain, and the punishment was exquisite. People would look and wonder; but I do not suppose that anyone really understood what was going on, or they might have interfered with the crazy practices. In the Pittsburgh novitiate, however, the people are so accustomed to see the performances of the monks that they do not seem to mind them at all. They look upon them as confirmed fools and do not meddle with their business. As long as these idiotic practices seem to please the monks the public will not interfere or ask why they are done.

As a means of humbling and mortifying the novice there was another practice which was the least painful, though not very pleasant to the fastidious. It was the practice of "prostrating" after meals. The custom of prostrating, while not limited to any particular place, was still most commonly done in the corridor and after the mid-day meal. The novice would leave the refectory a little before the last verses of the thanksgiving prayer was finished and would go to the corridor, where all the monks would have to pass before going to the sacristy for prayers. He would there stretch himself on the floor at full length, with his face down, and thus wait for the community to walk over him. As a rule nobody would walk on him or over him, but would simply walk around. Sometimes, however, a brother monk might give him a slight kick or wipe his sandals on his new habit. But such diversions are rare.

Prostration, however, is not limited to the novices; it is a custom kept up jealously by the professed monks outside of the novitiate. Every Friday after the mid day meal the older monks, "the professed," as they are called, prostrate themselves in the corridors, like the novices. The custom gradually loses its penitential aspect and looks rather like a sort of half way rest to the sacristy. The big burly monks lie down on the floor and seem to feel quite comfortable, so that they groan not on lying down, but on having to get up. The novices, however, have to do this about three times a week, and then the master sees that it is not all play for them. If

he thinks they have not prostrated enough in the presence of the community, he may order them to lie at full length on the floor in the refectory whilst the rest of the community is at meals, or he may order a novice to stretch out in the choir. It is not so much the painfulness of the act of prostration, for strictly speaking it is painless, that causes the hardship, but the humiliation implied in the practice that constitutes the hardship.

Associated with the practice of prostration is that of asking prayers. Just as the former is done after the mid-day meal, so the custom of asking for prayers for one's self is carried out after the evening meal. The novice goes out of the refectory a little before the prayers are finished and kneels in the corridor where he prostrated at noon. Thus kneeling he beats his breast whilst the other monks are passing and says: "Have the charity, brother, to pray for this poor sinner." The novices have to do this at least twice a week by general prescription, but as a rule they do it four or five times, if not oftener. Sometimes all the novices would be together in the corridor asking prayers for themselves, and then the mournful, solemn "Have the charity to pray for this poor sinner" would be louder, stronger and more impressive. But the sting would be taken away by the very fact that others were sharing the same penance.

This is also one of the customs maintained by the older monks after they leave the novitiate. Every Friday night they kneel in a row in the corridor and ask prayers for "this poor sinner;" but they do it in such a perfunctory manner that it is practically no hardship. They feel just as well after going through the formality as they did before, and some of them do not even take the trouble to dust their habits after having knelt on the dusty floor of the corridor. They wait for the dust to fall off by itself.

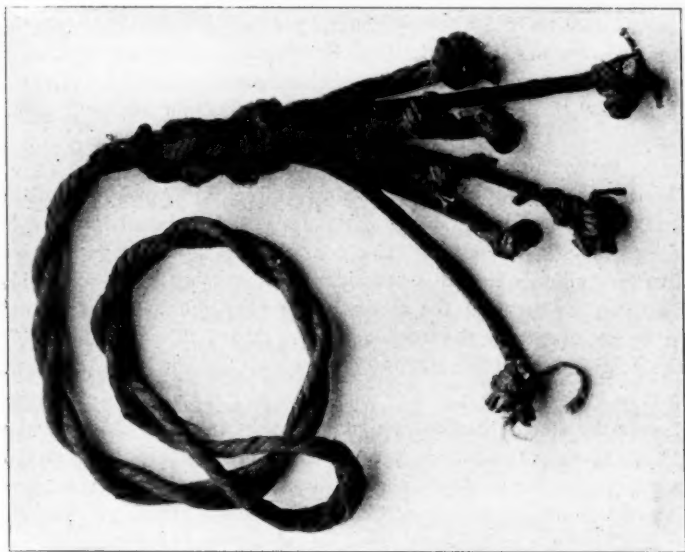
Most of the above practices whilst imposed upon the older monks are really penances in the novitiate, and there the sting is felt. I must, however, except the penance of "making lines." That has been imposed by Italian rectors on priests and monks, but not in my presence. The Italian superiors I believe to be capable of doing anything absurd, foolish and even wicked to enforce discipline. Men who could invent such barbarous and ridiculous practices would not shrink from anything that is degrading to human nature, or that is unhealthy, filthy and abominable. Their practices should be abolished, and if the authorities at Rome cannot do it (and Rome will not dare to interfere with the monks), then the civil authorities in the United States should interfere in the interest of humanity.

CHAPTER XIII.

Among the practices imposed on the monks by the rules there is none so peculiar and disagreeable as that of the discipline. I shall explain what this means. By the discipline, or "taking the discipline," to use the monastic phrase, the monks mean the voluntary scourging of the naked body. I was therefore right when I said that it is a most disagreeable operation. Children do not appreciate a whipping, especially on the bare skin, as is evidenced by the great cries they emit when the operation is

performed upon them by a loving parent. The skin of monks is not quite so delicate as that of children, yet a good whipping is felt and smarts sufficiently to make it very unpleasant for the sufferer.

The instrument used is a sort of cat-o-nine tails made out of stiff cord which is twisted and knotted to the thickness of half an inch at one end. A discipline or scourge consists of five of these tails attached to a common handle and about an arm's length. A great many people imagine that the monks open their habits at the neck and drop their clothes over their backs, baring their shoulders to take the discipline. But the very contrary is the way the interesting operation is performed. The monk raises his habit from below, drops his underwear and then whacks away at an unmentionable part of the body, called ——— in Italian, and the name



The Discipline used by Monks in Scourging their Bodies.

of which I do not choose to remember in English. I do not believe that it is proper to speak of these details, but I do it in the interests of truth. So many false notions and foolish ideas have been entertained on this subject, especially by Roman Catholics, that I think it absolutely necessary to enlighten them and let the whole world know where the monks scourge themselves and what part of their bodies they offer a living holocaust to God, beating it unmercifully and zealously for His honor and glory.

It must not be supposed that the monks do this only as a pastime. It is true that each monk beats himself and may grade his particular personal whipping to suit his own taste, and many friars arrive at a certain point where the discipline is applied very lightly, yet during the first years of their monastic life the younger members take the discipline very seriously, and among the novices it becomes a means of torment. I have known

of novices who had beat themselves so unmercifully that they could not sit down without suffering pain, and others nearly fainted after they had administered a thorough beating to themselves. I often saw the floor of the choir where the discipline was taken covered with spots of blood; some had disciplines that were armed with pins and nails which drew blood at every blow; and I have seen scourges made out of iron blades and nails exhibited in the novitiate. A certain brother Daniel, who hailed from Donegal, Ireland, in a fit of fanaticism one day tied a sharp nail to his discipline or scourge. He had scarcely dealt himself the first blow when he emitted a most disconsolate yell; the nail had struck, and struck home evidently, and it required the help of others to perform the necessary operation before he was relieved. He did not have an opportunity to try it again, as he was soon dismissed from the novitiate for showing signs of insanity. It seems all very ridiculous and absurd now, but when I myself went through the process in real earnest, I had no mind to laugh. The novice who felt a soreness about the centre of his rear elevation for weeks, so that he could not sit on a chair, did not look at the matter from the humorous or ridiculous side.

The frequency with which the scourging is done also adds to its discomfort. The rule prescribes it three times a week in ordinary seasons, and four times a week during Lent and Advent. Thus if one were to use the lash very hard the skin would scarcely have time to heal between one scourging and another. During the last three days of holy week we had to take a triple scourging every day, and the monk who performed it scrupulously could well sing a hearty "halleluja" on Easter Sunday morning when it was all over. The discipline was also ordered on certain extraordinary occasions. About seven years ago robbers entered the Passionist church at West Hoboken and stole some of the sacred vessels and threw the consecrated hosts down on the floor. When this terrible sacrilege was discovered in the morning the superior lamented it and the following evening commanded all the monks to beat themselves once in expiation for the insult offered to the Divine Majesty. Why we should have been obliged to retaliate on our naked bodies for the crime committed by the thieves in entering the church is one of the many unsolved questions arising out of monastic doctrine and discipline.

The scourging was usually done at night after matins. When the chanting was finished, about half past two or three o'clock in the early morning, the monks would all leave their stalls in the choir and take up a position in the centre where there was a large free space. Each monk had about four feet square of the floor himself, and when all were in place the superior would give the signal for the lights to be put out. As soon as the lights were out he would intone the psalm "Miserere" (the 51st), and the monks would then begin the scourging, each one to suit his particular fervor. The swishing and clapping sounds of the discipline are something that I shall never forget, the noise being so peculiar and associated with such horrible memories. The scourging usually lasted about seven minutes, and during that time a fanatical or crazy novice could draw all the blood he pleased. Novices are, on the whole, the only

ones who beat themselves hard. The older the friar gets the more tenderly he administers the discipline, and for most of them it becomes a mere formality which might as well be left unobserved. It is not only a barbarous but a shameful custom, and to merely describe it in all its nakedness and repulsiveness is enough to show to sensible men that the monks and founders of monastic systems must have been men with a trait of madness in them that God could be pleased or propitiated by men beating themselves till their buttocks are sore. (It may be said in passing that some orders of nuns also use the discipline.)

Whilst speaking on this subject it may also be well to state that according to the regulations in vogue this holy practice of scourging is enjoined upon the missionaries in public. The practice has never been tried in this country, at least to my knowledge, but it is, or at least was, commonly in vogue in Italy. The friar would get up on a platform in the church in the presence of an immense crowd of people and there would strip himself naked, prepared to take the discipline. But even in Italy some regard is had to decency, and the monks, instead of beating the lower part of their bodies, scourge only their shoulders. The object of this crazy performance is a theatrical one; first of all to attract a crowd, then to excite their fanaticism and preserve their awe of the sanctity of the religious order that make such tremendous sacrifices for the benefit of the people's souls. The truth might as well be told. The practice is maintained by a spirit of religious charlatanry and a desire to produce a theatrical effect as much as by religious fanaticism or earnest religious zeal. It works with a wonderful effect upon the ignorant, uneducated masses of Italy and Spain, where the practice was also common. But to the common sense of the Americans or of any Northern people the practice is absurd and ridiculous. The monks see that such is the case in this country, and they discreetly beat their buttocks according to the rules behind closed doors and shutters. If I have spoken plainly on this matter it is not because I take any special pleasure in it; on the contrary, it fills me with disgust; but the plainer the truth is told the better it will serve to bring the monastic system which tolerates such things into deserved ignominy.

I have often been asked whether nuns have to perform the same sort of penance as the monks. As far as my knowledge goes, and I know the rules of a good many orders of women, they have to undergo the same austerity as the monks. It must also be remembered that in many instances the man who founded an order of monks was also the founder of an order of nuns and sisters. Even St. Paul of the Cross, the founder of the Passionist Order, established a sisterhood which has just the same penances as the brotherhood, and instead of being less rigorous the female order has a few additional torments thrown in. They have to take the discipline and scourge themselves as well as the monks, and there is nothing to lead me to suspect that they do not do it with as much regularity and fervor. While I was confessor in Buenos Ayres I remember well that the nuns, especially the novices, accused themselves of neglecting to scourge their bodies, or of disobeying the orders of the mother superior commanding this penance. I often pitied the young nuns, and the more

I reflected upon the system to which they were slaves, as I was for a time, the more barbarous, horrible and inhuman it appeared. Think of delicate young girls of respectable families, modest, virtuous and well bred, taken in by the horrible monastic doctrines, deceived and imposed upon in their youth, sacrificing their beauty on the altar of religious extravagance and fanaticism, and beating their sensitive bodies as if they had been hardened criminals. Is it not a shame that the barbarism of the middle ages should still have such power and should be a curse, blighting the lives of some of the fairest and most virtuous creatures on earth? But that is what monasticism does.

Of course I could not say from personal observation that the nuns scourged themselves exactly the same way as we did when I was in the monastery, but my experience leads to the belief that they do; and this is only an additional reason for holding the founders and upholders of such barbarism guilty of crime against humanity. The discipline, as I saw it in the monasteries and knew it to be practiced by nuns, is a disgrace to the monastic system, and I hope the time will come when the shameful practice will be scorned, hated and abolished. In former times the practice was common among many orders for one monk to scourge the other, but this custom has been abolished. So far an advance has been made. Now it is left to the supposed fervor of each individual whether he shall be beaten vigorously or tenderly. But it is only a small advance after all, for the young novices, worked up to a high pitch of zeal and fanaticism, treat themselves less mercifully than they would treat others. I speak of this from experience, for I had a scourge in my own possession for months which was clotted with my own blood which I drew myself while in a momentary fit of zeal, and when I thought God wanted me to do it and would be pleased the more unmercifully I beat myself.

We are often amused when we read of the many ridiculous and absurd things done by Brahmins and Buddhists in the Far East, but here we have at our own doors practices as idiotic and inhuman. Nay, the practice of scourging oneself in Roman Catholic monasteries is more inhuman than any thing I have yet heard or read of in Buddhism, and it is done moreover by men who are supposed to enjoy a higher civilization. Nothing has disgusted me more with the practices and turned me against religious principles of the monks than these diabolical customs. Their religion seems to adopt instinctively everything that is superstitious, foolish, grotesque and even what is ignominious and unnatural, as in this practice of beating one's buttocks for the glory of God and the expiation of our sins. There was a time when all this made the ignorant multitude stare and gape, and believe that everything that was filthy was holy; but that time is past, and every year the number of foolish young men and women who enter what is called the "religious life" in monasteries is diminishing. If they knew beforehand what was in store for them, two-thirds of the monastic recruits would not enter the cloisters under any consideration. I shall be only too pleased to help to open their eyes by telling the plain truth about monks and monkish practices.

FATHER O'CONNOR'S LETTERS TO CARDINAL GIBBONS.

FIFTH SERIES.

X.

SIR :—These open letters, I am told, are too numerous and too personal for your comfort. I am sorry if they cause you pain, for I would not willingly be the cause of suffering to any human being. There is enough evil and sorrow in the world, and every man has to bear his burden, without having additional torments inflicted upon him by his fellow creatures. In a previous letter I quoted your words when Bishop Keane was removed from the rectorship of the Catholic University at Washington, in October, 1896—"I am a hard man to move," you sobbed according to the reports in the daily press of October 7, "But to-day I am moved with the most profound sorrow I have ever felt in a long life full of sorrows." No one pitied you then, for you could have ended that sorrow by telling Bishop Keane to remain where he was and to pay no heed to the Pope's letter of removal. The American people would have sustained you in such a course of action, and you would have been immortalized as a brave man and a true American who would not obey the unjust and cruel order of an Italian priest who has no political power and could not enforce his decree of removal. Keane was dear to your heart, and evil thoughts were aroused when you received the order for his dismissal. Why did you not stand firm in your first resolve to retain Keane at the head of the university? "Oh, I would have been suspended and excommunicated for disobeying the order of the Pope," you will say. But what of that? The disciples of Christ had been expelled from the synagogue, the church of their fathers, and many of the chief rulers also believed on Him, but because of the Pharisees they did not confess Him, lest they should be put out of the synagogue. (Matt. xii.) Even the parents of the blind man whose sight the Lord had restored were afraid of the high priests, "for the Jews had agreed already that if any man did confess that He was Christ, he should be put out of the synagogue." (ch. 9.) Wycliffe and Tyndale, John Huss and Savonarola, Luther and Knox and all of the Reformers who had been Roman Catholic priests were excommunicated, and their names are honored to-day and will be for all time. They made no complaint of a "life full of sorrows," as you have done over the removal of Keane; and you would have no sorrows to remember if you had been true to your manhood and your citizenship in our great country. More than that, you could have defied the Pope's excommunication if you had called upon Him whose invitation is to you as to all men, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me, and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." (Matt. xi.)

The yoke of the Pope is hard, Cardinal, and it has made you sad. It is not my intention to add to your burdens by these letters, but after I had withdrawn from the priesthood of your Church I studied medicine, and I know how useful, salutary and necessary are the medicaments of the physician and the surgeon's knife to restore health even by removing

diseased parts of the body. Thus I call attention to very grievous disorders in the body of which you are the most conspicuous member in this country in the hope that the evils might be removed.

There is nothing personal in these letters, though I know a great deal about your human peculiarities. You had been in St. Mary's Seminary, Baltimore, before me, and I was ordained a priest only a few years after you; and many priests have come to me for comfort, counsel and aid these last twenty years who knew you well. I will not enter into personalities but I will speak of you and your Church in a manner that I hope will enlighten the Roman Catholics and edify the Protestants whose ancestors bravely fought their way out of the Roman Church.

In previous letters I have been plain and outspoken in condemnation of the abject submission to the Pope of the Paulist Fathers, Archbishop Ireland, yourself and other prelates who had been frightened by his rebuke of your "American" tendencies. You wanted the American people to believe that you were liberal and progressive, as became citizens of this country. But the Pope, instigated by the Jesuits, said, "Stop that! You are *Roman* Catholics, not Americans in the ecclesiastical or religious sense, and you must preach the doctrines of the *Roman* Church, as they have been always taught even in the middle ages." And you have answered promptly, "We will, holy father, we will." Since you all prostrated yourselves before the Pope, Archbishop Ireland has been preaching in France and Belgium trying to recover the ground lost at Rome, but his efforts have been vain, and he has been ridiculed by the European press. I will dismiss this subject by calling attention to the fact that the Paulist Fathers have not published the Pope's letter to you condemning their "American" teaching, but the Jesuits brought it out in a neat pamphlet and are scattering it broadcast. I have obtained several copies, and will circulate them among those who are interested most deeply—the deluded Protestants who listened to the Paulists and entered the Roman fold. Those persons are to be pitied. Many of them now realize that they have been deceived, and they are ready to say openly and publicly that these Paulists were engaged in a bad business when they seduced them from the paths of peace, from the Bible and the religion that united them to Christ, to follow after the vain delusions of Roman superstitions. By and by the converted Catholics will go among those deluded souls and invite them back to the Saviour.

But at present we have work to do that appeals to every right thinking person in America, and that is, to carry the good news of salvation which those deluded Protestants did not heed, to those who never heard it. Almighty God has given to our country the charge to rule in righteousness millions of people who had been cruelly misgoverned by Spain and held in spiritual bondage by Rome. As a political power the United States may be trusted to fulfil the high and holy calling of giving liberty to those peoples, but it cannot do anything for their spiritual welfare. Our constitution makes no acknowledgment of the supremacy of the Lord Jesus Christ, though He is Lord of all in heaven and on earth. Hence our Republic cannot formally recognize the spiritual destitution of the Cubans or Filipinos or even of the people of that beautiful island; Porto Rico, which

is our own territory now.

Individual American Christians, however, and some missionary societies of the great denominations have taken to heart the condition of these neglected Spanish speaking islanders, and plans are formed to send the heralds of salvation among them. But naturally the most interested of all in our great country in the religious condition of the inhabitants of our new possessions are those who had been in like bondage with them. It is centuries since the Reformation, that period of the world's history when ten of thousands, yea millions of Catholics by the power of God broke the chains that held them in slavery to Popery. Those heroic souls were the ancestors of the Protestant Christians who now rejoice in the liberty of the children of God. But it is only the other day since we, the converted Catholics of this generation, whose numbers are increasing so rapidly, were delivered from the desolating influence of Roman Catholicism, and while we give thanks to our heavenly Father for His goodness we turn with earnest longing towards those who are still in captivity. Almighty God has blessed us in the knowledge of His Son through the Holy Spirit, and the best return we can make to our Saviour for all His loving kindness and tender mercy is faithful service in making Him known to those who sit in darkness and the shadow of death.

There is now a demand for missionaries for the colonies which this country by the power of God has delivered from the rule of Catholic Spain. All who have recently visited Cuba and Porto Rico agree that there is no more religion among those called Roman Catholics in those islands than there is in darkest Africa. "Porto Pico," said the Jesuit priest Sherman, last December, "is a Catholic country without religion." Such being the case it is the very place for converted Catholic priests to exercise their ministry as ambassadors of Christ. Others could do their work as ministers of Protestant congregations. Their priesthood has given them special knowledge of Catholics, and their training as Protestants enables them to understand and communicate the evangelical religion.

Converted priests can be most efficient missionaries in our new possessions. Since last October Rev. Manuel Ferrando, the converted Spanish priest who was at Christ's Mission in 1895, and afterward studied in Princeton and Union Seminaries, has been in Porto Rico doing general missionary work. He will soon be joined by the Rev. A. Lambert, the distinguished Redemptorist priest who was converted at Christ's Mission in 1894. Father Lambert's work will be educational as well as missionary. Father Ferrando has already commenced the publication of a monthly paper in Porto Rico called *La Verdad* (*The Truth*).

In a letter, dated Ponce, Porto Rico, March 14, 1899, Father Ferrando said that one of his former companions in the priesthood in Colombia, South America, has left the Roman Catholic Church. This priest, Father Sopena, was a member of the Capuchin Order, of which Father Ferrando was the Superior in Colombia when the Lord met him and led him out of the system of priestcraft into the fellowship of the children of God.

In reference to co-operation with Father Lambert, Brother Ferrando says: "I shall be glad to see Father Lambert here, and I believe we could do a great work together."

Since the close of the war with Spain Father Lambert has been most anxious to go to Porto Rico, which he had visited as a priest in 1884. He was then stationed in the West Indies. Not until now, however, did the way open for him to go down there as a Protestant minister. Last April he arrived in New York and once more became the guest of Christ's Mission. He expected to be sent as a missionary to Porto Rico by one of the great missionary societies, but there were so many applicants for the work in the field there that the way did not open for him, and it only remained for Christ's Mission to undertake to send him down there.

Sketch of the Rev. A. Lambert.

The Rev. Achille Lambert came to Christ's Mission in 1894 while he was conducting a mission with three other Redemptorist priests in St. James' Roman Catholic Cathedral, Brooklyn, N. Y. THE CONVERTED CATHOLIC for April and May of that year contained full accounts of his conversion, which was the most remarkable that had occurred in this country in many years. The daily press at the time also gave long reports of the incidents connected with his renunciation of Romanism and his acceptance of the evangelical faith. The following is part of what appeared in the *New York Mail and Express*, March 22, 1894:

"A remarkable conversion from the Roman Catholic Church has just taken place. Rev. A. Lambert, a member of the Redemptorist Order, the founder of which was St. Alphonsus Liguori, has renounced his allegiance to the Roman Catholic Church and withdrawn from the priesthood. He is now a guest of Rev. James A. O'Connor, the converted Catholic priest and founder of Christ's Mission, an evangelical institution at 142 West Twenty-first street, this city.

"Mr. Lambert has just closed a successful two weeks mission in conjunction with three other Redemptorist priests in the Cathedral of St. James, on Jay street, Brooklyn. He was one of the most eloquent of the quartet of priests who have been conducting this mission.

"A Case of Conscience.

"A week ago last Tuesday Rev. Mr. Lambert called on Rev. Mr. O'Connor, and, after asking for a private interview, told him that he was weary in soul and sick at heart from the superstitions and practices of the Roman Catholic Church. He presented to Mr. O'Connor what theologians call a 'case of conscience.' Having lost faith in the distinctive tenets of his Church, would he be justified in withdrawing from it and renouncing the priesthood?

"Mr. O'Connor replied that he could not with honor continue in the false position in which the development of thought had placed him. He could not smother his thoughts, and if he had attempted to do so his whole manhood would suffer. Being in a false position now, the sooner he got out of it the better.

"That is my case," said Mr. Lambert, "but should I follow your advice, where shall I go? What can I do? Being a member of a religious order and bound to poverty, I have no means. Though I have earned for my order sometimes \$500 a month giving missions, all that has been

turned into the monastery, and I received only my food and raiment.'

"Mr. O'Connor replied that his Mission was for just such men as he, and that he would welcome him to his home as a member of his family and as a brother in Christ who was searching for the truth.

"On Saturday Mr. Lambert came to Mr. O'Connor's Mission, where he will remain until his future work is determined."

In 1895 Father Lambert went to Jamaica, West Indies, where he was appointed pastor in connection with the Wesleyan Church, and where he has since labored with great success. He has received the highest testimonials from the Wesleyan Conference, and nothing but a sense of duty to God could induce him to leave the work in Jamaica.

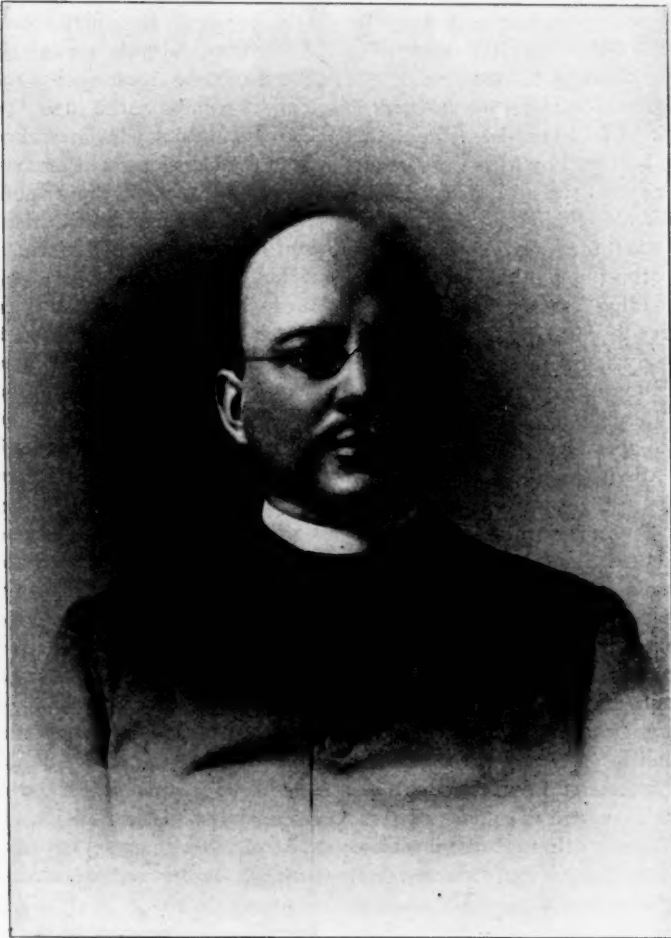
It is a subject of deep thankfulness to God that Christ's Mission should be the means of the conversion of a man of Father Lambert's endowments. When he withdrew from the Roman Church even the papal press had to acknowledge that he was one of the best of the priests. The *New York Sun*, March 24, 1894, said: "In January last, at a mission held in St. Peter's Roman Catholic Church, Saratoga, N. Y., Mr. Lambert preached every day for two weeks, and under the influence of his impressive and persuasive eloquence a large number of men and women avowed conversion and were gathered into the Church."

Father Wissel, the superior of the Redemptorist missionaries who had been associated with Father Lambert in the work in Brooklyn, said, while regretting his departure, that he was most faithful in his work as a member of the Order. "He never went out," said he to a *Sun* reporter, "without asking my leave, but he did go out often with my permission during the last week, and, as now appears, to have interviews with Father O'Connor. . . . I esteemed him much, and his relations with me and with the other Fathers had always been harmonious and agreeable."

Before Father Lambert became a priest he had been a soldier in the Belgian army. Now as a Protestant minister, a soldier of Christ, his life is devoted to the service of the Captain of our Salvation. [This sketch of Mr. Lambert has been published before, but it is timely now.]

Porto Rico is now American territory, and the flag of our country floats over it as serenely and supremely as it waves in the State of New York or in New Mexico. Hence it is fitting that the missionary societies of the various denominations should consider Porto Rico as a field for Home Missions and send men and money there for the cause of Christ as they do in the neglected parts and among the scattered population of our own country. Doubly fitting is it that converted priests like Fathers Ferrando and Lambert who are so well qualified for the work by Christian training and experience and perfect knowledge of the Spanish language should go there as heralds of salvation. "My heart's desire and prayer to God," said Paul the Jew after his conversion, "is that Israel might be saved." They were his own people, and he wished them to be sharers of the heavenly joys that God had bestowed upon him. So the converted priests think and pray, and it is in that spirit that Christ's Mission, an institution established specially for the enlightenment and conversion of Roman Catholics, priests and people, sends down Father Lambert to Porto Rico, to do there what the Mission is doing here.

You can see by his picture how well equipped Brother Lambert is for missionary work. Physically strong, intellectually endowed, of fine moral fibre and deep spirituality, he is one of the best men that ever was ordained a priest of your Church, and now as a minister of the Gospel he will do a mighty work for God among his former co religionists. You, Cardinal,



Rev. A. Lambert.

will not wish him Godspeed in his work in Porto Rico, but every Christian in the United States will bless him and pray the Lord to give him power, wisdom, patience in labor and perseverance unto the end in carrying the message of salvation through Jesus Christ our Saviour to the victims of Spanish cruelty and Romish superstition.

Yours truly, JAMES A. O'CONNOR.

CHRIST'S MISSION WORK.

The abstract of the Report of the Annual Meeting of the Board of Trustees of Christ's Mission which appears on page 164 will be read with interest by all of the friends who have followed this work for years past and who have sustained it by their prayers and gifts. With thankfulness to God from the heart of everyone who has labored in this work of faith and every soul that has been benefited by it, the progress of the work spiritually and materially has been noticeable this year, and the outlook for the future was never brighter. The important step taken by the Trustees in sending Father Lambert as a missionary to Porto Rico is only an indication of what can be accomplished if the work be adequately sustained.

With the blessing of Almighty God and the co-operation of Christian friends Christ's Mission is destined for larger usefulness in the work to which it is devoted. There is no other organization in the United States which seeks in a special manner to enlighten and convert the Roman Catholics and to oppose and expose the schemes and plots of the Roman Church to deceive Protestants and obtain supreme power in this country.

The cry is constantly heard that Protestant families in New York and other cities have suffered from the delusions that have perverted the minds of some of their members through the machinations of the Jesuits and Paulists. If those persons had sought information regarding the Roman Church from those who know it well and by the mercy of God have been delivered from its awful corruptions in doctrine and practice, they would have been spared the pain, sorrow and separation that are the inevitable result of the surrender of the conscience to a priesthood like that of Rome. Many of those deluded Protestants have come to Christ's Mission to

relate their sad experiences and to find a way of returning to the faith in Christ that gives assurance of salvation to the soul and peace, comfort, and rest to the heart. The way is hard and difficult for such persons, for when a strong delusion, a lie, is believed as the truth of God, it is only by humiliation and suffering that restoration can take place. They must be born again spiritually. This is pointed out to them by those in Christ's Mission who have also suffered from the delusions of Romanism; and by mutual counsel, prayer and the exercise of strong faith in Christ the Saviour who has promised to send the Comforter to every honest, earnest believer, the loving kindness of God is made manifest in the reconciliation of such persons to the faith that saves. Many members of old American families have been benefited by the work of Christ's Mission, as well as those to the manner born.

The Mission should be sustained. Its usefulness can be greatly increased if Christian people who are interested in the work it is doing and wish it God-speed will take it to their hearts and do what they can to help it on. No personal appeal is made, no solicitors are employed to collect funds to meet the expenses of the work. It has been and is supported by voluntary offerings. All who have contributed to sustain it have considered it a privilege to be sharers in the work the Mission is doing.

As Mr. Needham says in his letter on page 167, the debt on the Mission building (\$3,500) should be paid this year and the means for opening the work in Porto Rico (\$1,000) should be provided before the summer is over. Thus less than five thousand dollars will be required this year to free the building from debt, to extend the work, and to strengthen the hands of those who for twenty years have labored in this cause. The Mission is an incorporated Society, and its work will continue until the Lord comes.